A supplicacyō to the quenes maiestie.

Mary I Queen of England.

K

Imprȳntid at London/by John Cawoode Prynter tho the quenes Mayestie wyth here most gra- cyns lycence.

A supplicacyon

IN Moste humble wise Cōplaynyth vnto your highnes / that wher as this noble realm off England / hath of long tyme out of mynd bene the most fre contre in all Christē dome / Now is lyke to be brought in to bōdag and slauery of such a nacyon as all the world both hatyth and abhoryth. The only accasion ther off is our vnthākfulnes / as our preachers ād true prophetes declarid vnto vs in the tyme off your brother / that most vertues prynce king Edward the vj. That yff we wold not be thankful for that great benyfyte off godes holy worde / then truly preachyd among vs. God wold take away our sayd vertues king / and set vp a strang king to raygne ouer vs / for our vnrepentant hartes / who shuld bring in agayn / popery / ydolatry / and all abhomynacyons / as it is com to passe this day. For when that blessyd word off god was truly preachyd among vs / we folowyd it not in lyvyng / but dyd as the Jwes whych folowyd christ / becawse thy eat off hys bread and were fyllyd. Euen so dyd the most part off euery state and degre in the comō Weal / hear the gospel preachyd not because they sought the glory off god only / and so to haue framyd them selues to lyue ther after / as they owgh to do. But lyuyd as in the tyme off ther former darknes / in euell lust / vsyng extorcyon couetusnes / and brybery? Nether sowght they the true lyberty off the gospel / to set ther consciēces fre frō syñ ād supersticiō. Which now (alas) appe-

King Eduord.

A strange King

Ioā. 6.

apperyth by ther so redy mutabylyte / prouoking
godds heuy Ire and wrath wyth ther semyng to
alowe Idolatry: which Passyth all the former es-
uel. So that it is to be drad / godes Justes doth
ponyshe one synn by another / which off al is most
perelouse / and dangeruse / as appèryth by them
which be geuē vp off god / becawse they seke not to Roma. 1
glorysye god / accordyng to the knowledg he hath
offryd vnto thē but Wanndryng in the vanyties
off ther own reasons / and ymagynacyon off ther
own hartes: become at last to be confyrmid in er-
rour wyth strong illusyons / becawse they haue
had no more ernest desyre to the truth / as the holy 2 thessa. 2.
apposstle doth most playnly declare. On the other 1. Corr. 4.
syde / some were wylful / stubburn ād herd hartyd / Hebre. 3. 4
and wold not receyue the gospel off the glory off 1. Cor. 4.
god / but wyth desyre to ther old ydolatry / haste- Ezechi. 8.
nyd the vegeance off god. And therfore are thes Num. 14.
plages Justly com vpon vs becawse off our vn- Daei. 9.
thankfulnes / and not knowyng the tyme off our Luce. 19.
vysytacyon. For godes holy boke doth shew thes / Iudg. 2. 3.
to be the very ād in fallyble causes off the ouerthro 6. 9. 10. 19.
we of kingdomes ād comō weales / specyally wher Iere. 6. 7.
god off his mercy / hath offryd the knowledg off 25. 38. 39.
ym selff / and cawsyd hys worde to be truly prea- Detro. 28.
chyd. 4. Reg. 17.
2. Cro. 36

Wherfore your grace may call to remembran-
ce the great and manyfold benyfytes that ye haue
receyuyd at the handes of allmyghty god / who by
hys permissyō hath so quyetly sett you in your esta-
te and honour that ye be in at this tyme / and hath

also contrary to mens expectacyon geue you frute in your body/ as it is reportyd. And according to serteyne off your preuy cunsell setting forth to the world in print / wyth ther hands at it / and as the acte off perlyament doth pronunce and declare/ prouydyug for the same. besydes many other gyffes tes he hath indwed you wyth all. Wherfore looke to betymes / leaste ye be founde vnthankfull for all those benyfytes that god off hys mercy so rychly hath pouryd apon you/now that you see those plages Justly com apon the realm / that god plagyd other realmes wyth all for ther vnthankfulnes.

A notable example.

Wehaue a notable example offthe Jwes/ who were gods elect ād chosen people whom god with A myghty hand delyueryd out of the bondage of Egypt brought them thorow the red see / fede the wyth heuenlye bread xl yeres in the wyldernes/ gaue them in possessyō many king domes / ād drogue out many nacyons before them/so that quyetly they enioyed ther contres and domynyons. And for all those benyfytes / god requyryd no more off thē but to loue hym wyth all ther hartes/ād to kepe hys commandments / and in no wyse to serue any strang godes made off syluer or gold wood or stone et c. lyke as the nacyons had done/whō god cast out before them for the same offencys. This not wythstendyng / they forgate god that had done so many benyfytes for thē / ād worshypyd strāge gods / lyke as the hethen dyd. then god sent vnto thē hys holy prophetes to warn thē to forsake ther abhominable ydolatrie / but they wold not obay

goddes

goddes holy prophetes but murtheryd them as
playnly apperyth (lyke as our byſſhopes will mur-
ther gods true preachers ād prophets now adays
which haue preachid the lyke meſſage of god) but
what folowid for ther vnthākfulnes/dyd not god
plage them by ſending ſtrāgers amōg thē/ whych
dyſtroyed many hūdryd thouſands in ther former
tymes off ther captyuytes and changes off ther
comon weale/ and at the laſt vtter dyſſolucyon:
namely at the deſtruccyon off Jeruſalem/by Titus
and Veſpacianus the emprours/ and alſo dyſtro-
yed ther gooly cytes/caryed them out off ther own
contres/wher they be now ſcateryd abrode/made
ſlaues/dyſpyſyd/ and abhorryd off all nacyons as
it is manifeſt and playne at this day. This is a Example.
goodly example for your grace and for all chyſten
prynces to marke ād to haue all wayſe before your
eyes/leaſt ye and they be found vnthankful: And
know ye this ſuerly/ that yff god ſparyd not the
Jwes/ which were hys elect and choſen people/
mych leſſe wyll he ſpare you/yff ye anger hym with
ſtrange worſhyppyng ād ſeruyng of ſtrāge gods/
and ſettyng vp habomynacyons/lyke as they dyd.
J haue hard many tymes that ye do it off a zeal
that ye haue to Relygyō/yea but your zeal is not ac
cordyng to knowledg of gods holy worde/for god
did forbid his people/ the chyldern of Jſracl to do
thatthey thought good in ther own eyes: but wyl-
lyd them to do that only which he comādyd them.
Nadab and Abyw the ſonnes off Aaroy/ offryd
ſtrang fyre before the lord that he comandyd them

Note.

Titus ād Veſpacianus

Nadab ād abiuu Leuyti. 10.

not/ ād therfor were cōſumyd wyth the ſame fyre.
King ſaul 1. Samu. 15 Likwiſe king Saul cōtrary to gods comandmēt/ off a good intent reſeruyd ſartein off the beſt off the oxen and ſhepe/ (as he ſayd) to do ſacryfyce to the lord/ what folowyd off it? was he not therfore depoſid from his Kingdom. This is alſo a goodly exāple for your grace to marke/ ād to beware how ye enterpryſe to do things off a good intēt/ hauing no warrentyſe of gods reuelyd will in hys worde/ but his word manifeſtly agaynſt you. Your grace therfore before ye ha doneany thyng in the chaung off relygyon/ ow ght fyrſt to haue known yff gods worde wold hane permittyd you/ as in the firſt cō-
Conuocacion. uocaciō/ ye began well to haue had the matter opēly dyſputyd: but the more pyte/ the thing was not indyfferētly hādlyd/ for the cheff off the lernid men being maryed according to the lawes both of god and alſo off the realm/ cold not be ſuffryd the ſame time to diſpute/ and yet thoſe few lernid mē which were ther vnmaried/ were not indifferentlie herd/ but things procedid clene cōtrary to that/ thoſe fewe prouid by good lernīg/ as all mē that were ther preſent can teſtefye. A lamētable caſe/ that gods worde/ hys trwe relygyon/ and hys mynyſters/ muſt be ſo condempnyd/ not being indyfferently
Note herd? but no great meruayle/ for chriſt hym ſelff/ and all his appoſtells ād prophetes/ were ſo herd/ and ſo condempnyd: and the lyke hath comonly bene vſyd ſens the worild began.

For euer more the wyckyd perſecutyd the good and godly: as kayn perſecutyd hys brother Abell euen to the death/ and Eſawe perſecutyd hys bro-

ther Jacob / and euer the false Prophetts / and Prestes / haue persecutyd the trwe Prophetts and Preachers off god to death. And here off we haue a notable example in the scrypture / the which I wold desyre your grace to read / and to marke the same well. In the / 22. chapter off the thyrd book off Kings / when king Achab was going to warr agaynst the Syryans / he callyd for all hys prophets / to know of them whether he should go to warr or not / and hys false prophets cõselyd hym to go / sayeng that he should prosper agaynst them. And when only gods true prophet in deed / was callyd / the prophet Micheas / he sayeng the truth / contrary to the great nomber off the false prophets which were in nomber / 400 / was smytten therfore / which was his reward. Then he sayd here the worde off the lord / I saw the lord sitt on his seat / ād all the host of heauē stood about hym / on his right hand and on hys left. And he sayd who schall perswade King Achab that he may go to warr / and fall before hys henemyse / ād ther came forth a serteine spiryt ād stode before the lord / and sayd I wyll perswade hym: and the lord sayd to him wher with / and he sayd I wyll go out and be a false spirite in the mouth of his prophets / and he said thou schalt perswade hym / go forth thē and do euē so: And the prophet Micheas sayd behold the lord hath put a lyeng spryte in the mouth off all thes thy prophets ꝛc. And for hys sayeng the truth he was smytten and cast in pryson / and king Achab folouing the coūsel of hys great nom-

Genes. 4. Kayn. Abell. Esau and Iacob. Gen. 27. A notable examsple.

Micheas the prophet

ber offfalſe prophets/wēt to the warres and was ſlayne. And here may your grace ſee alſo/that the truth ſtandyth not in the multytude and nomber. This example J wold deſyre your grace to marke well/ and geue not ſo mych credence / to your falſe byſſhoppys and clergye/which wyth ther lyes deceyuyth you(as that mnltytude off falſe prophets deceiuyd King Achab to hys dyſcructyon)ād caw ſith the trwe preachers and prophets/which haue preachyd gots worde truly to be put in preſon/ād yff your grace help them not / they wyll murther ād diſtroy thē/lyke as ther predyſeſſors haue alwais done. And here J may ſpecyaly make mēciō to your grace of that vertwes ād lernid mā Thomas Cramner Archbiſſhop of Cāterbury/who hath ſaiid your graces liff / and put him ſelf in Jeoperdi for your graces cawſe/as it is wel knowen Biſome off hys enemiſe / that were off Kinge Edwards coñſell and J doubt not but that your grace knowith of it/and ther fore J truſt your grace will requite him with merci / and not ſuffer that wickid biſſhope off wincheſter / to haue his wicked will and purpoſe off him.

We read alſo in the 18. chapter off the third booke off the kings / affter that allmighty god at the praier off the prophet Elias / had ſhut the heuens that it rainid not in thre yeres and ſix monithes/ and king Achab meting with the prophet Elias/ he ſayd to him: thou art he that trobleſt all Jſrael (like as ſteuē gardener biſſhop off wincheſter and his feloues / ſaith to the pour preachers and profeſſors

3. Reg. 18. Elias

fessors of Christes gospell now a days) but Elias
words shall answere hym/wherwith he answerd
king Achab. It is he and hys cōplices/ that haue
forsakē the liuing god/ and do go a whoring after
strang gods/ as the matter shall plainly appere Quene
when god will/like as it did appere by Elias/with Iesabell.
the 400. false prophets/which false prophetts had
seduced the quene Jesabell/ and had cawsid her to
sley and distroy all gods holy prophetts (like as
our false and cruell bisshopps intendith to do) so
that the prophet Elias was fain to fly in to the wil
dernes/to saue his liff/wher god appointid A Ra
uen to feed hym: but what was the ende both of
the quene and of all those false prophetts/ Read
the text/ and yon shal plainly perceiue that the que
ne was cast down out of a window wher she bra
ke her neke ād was eatē vp of dogs/as the prophet
of god had before said/and all here false prophetts
and preastes were vtterly distroied.

Lett this greuous example moue your grace do
beware be tymes of your false byssh̄opps and cler
gye/specyally of steuen gardener byssh̄op of wyn Steuen
chester/ who now this thyrd tyme hath recātyd as gardener.
your grace knowyth: first he sware to the pope but
by all lyklyhode he played the fox/and faynyd hym
selff to be a slepe/or dremyd when he so dyd/ after
that he sware to your noble father K. H. 8. and mo
re playnly declaryd the same by hys bocke/ de vera
obedientia. Which was made of hym wyth great Vera obe
aduysement and delyberacyon/ as apperyth here diencia.

after by bisshope bonner/in hys prolog to the same booke. Here I wold make a supplycacyon to your grace/besechyng you for our saueyour Jesus Christes sake/ that yon wyll wyth good delyberacyon/ cawse to be read before you / the sayd booke which he namyd the trwe obedyence/ yf it please your grace at my humble request/ so to do/ as your dwtye is before god: you shall playnly perceyue wyth what scrypture and reasons/ he throughly cōfutyth the vsurpyd pour and auctoryte of the byssh opp of Rome/ and in hys booke that he made agaynst the hū tyng of the for lykewyse. And in the same booke de vera obedientia (for to flatter your noble father) he doth therin proue the maryage betwene hym. And your mother quene kateryne / not to be good nor lawfull/ to your great repioch and slāder/ as mych als in hym laye/ ffor thes be hys wordes.

Requeſt.

To make mencyon of certeine of the morall preceptes/ (for I mind not to reherse all) which be in the old lawa conserning mariages which be for bidden / and mariages which be incestius/ those preceptes which be comandid/ and pertein to chastite and purite of mariages / wherin is conteinid the hole course of mans liff/ and the beginning of the bringing forth of Issue consistith: those laws/ though Leuiticall/ haue euer bene countid as those/ which in deed were first geuen vnto the Jwes/ becawse they were expoūdid to the setting forth of the lawe of nature/ but perteinid therfore to all mā kind for euer/ In which without doubt both the

Note. Incestius. that is such maria ges as be made vith any of Kidred against lauv, and all gods forbyde.

voice

voice of nature./ and gods comandment agreing in one/ haue forbidde that which should be differing for ether of them. But among thes perceptes/ seing that comandment is cõteinid/ which is that the brother shold not mary the brothers wiff: What other thing owght or cold the kings most excelẽt Maiestie do/ then that he hath done/ with the full consent of the people/ and with the Judgement of his church/ that benig deuorsid from vnlawfull bonds (or cõuenants) to enioie lawfull and permittid copulacion/ and obeieng to the preceptes (as it was mete) to leue herre which nether law nor right did permitt to kepe/ and to geue him selff to chast and lawfull matrymonye. In the which thing/ wher as the sentence of gods/ word had bene sufficient (vnto the which all ought to obey/ wythout stop or steye) yett was hys most sacrid roiall Maiestie contentid to Joyn ther vnto/ the voices of most graue men/ and the determinate Judgmentes of the most famous vniuersites in the world/ namelie that he might be Judgid to haue done those things moste rightfullie/ by the alowance (or sentẽsis) of the best lernid and most godly mẽ/ which otherwyse he both might and owght to do/ and that it might appere/ he did therin shew obedience as the truth of gods worde doth require of euery godly and good man/ so that it may be sayed of him worthelie/ that he hath obeied god/ and obeyed in dead/ of whom seiug I haue begone to speake/ I cold not wyth scilence passe ouer that which offryd it selff/ fitlye and mete for this place/ &c.

The brother may not mary hys brothers vvif

Vnlaufull bõds.

Nether laue nor right permyte.

Iudgmẽt of the vniuersytes.

Obedience of euery good ãd godly man is to obei gots vvord sayidhe then but novv to Antychryst deceres.

Wherly your grace and all other / may lern to know hym and hys like / by hys ſaiengs then and his doings now. More ouer in his ſaid booke de vera obediencia / he pretendith ſuch conſtancy a-gainſt the vſurpid auctorite of the biſſhop of Ro-me / that therin he ſaith / that yf euer he chaunge or vary / from hys ſaiengs in the ſaid booke againſt the ſee of Rome / that then he willith all men to call hym what they liſte / ſo that yf any man call hym falſe periurid heretike / bloud ſoper / diſſembler traitor to god and to the hole Realm of Ænglande / he owght not to be angry with them / becauſe he hath geuē hys awn Judgmēt apon hym ſelff / and willid all men ſo to do / as apperith by hys own wordes in hys own booke / And now again ſens that time / is fallen from god / and worſhippith the beaſt of Rome. Owght ther any credence to be geuen to ſuch a periurid perſon: for gods ſake bewa-re of hym betimes / leaſt ye be pertaker of hys wi-kidnes / and ſo both you and the hole Realme repēt it / and com to vtter diſtructiō. For hys doings de-clare that he is at a point with hym ſelff and hath made cōuenañte with death and hell / Æſa. 28. and beleuith that ther is no reſurrection of the fleſche nor liff after this: and therfore what carith he yf he help to bring this noble realm in to bondage and ſlauery / ſeing he thinkith ther is no nother waye / to maintein hys pomp / pride / and vainglory with all / And therfore the greater ſhalbe hys dampna-cion / beſide gods great plages which ſhall com apon hym ſodenlie / when he thinkith all is well / and

gardeners cōſtancie then aga-ynſt the. b. of Ro-me.

Traitore to the Re-alm of En gland.

and in quiet/them ſhall ſodēly com hys confucion and vtter diſtruction/becawſe all his doings be ſo directly againſt god/ and all right/as his own cō-ſciens knowith the ſame/to his dampnacion/yf he haue any conſcience or feling of god/ and therfore beware that ye be not partaker with hym.

The crye of vuy-dous and fatherleſe childern.

Doth not your grace thinke/ or at the leaſt I do beleue it/ that the complaint and crie of widows and fatherleſſe childern/ is aſſendid in to the eares of all mighty god/ and that only by his meanes ſo many honeſt men haue bene deuorſid from ther lawfull wiffs who hath bene lawfully maried both by gods law/ and the laws of this Realm/ who is able to diſſalow it/non but Martin doctor of lies (I wold haue ſaid of laws) with his ignorant foly/ who gredely ſeking to com to promocion/hath made a ſlaūderus booke (with the help of his maiſter gardener) againſt ſuch maried priſtes/ and contrary to all honeſty/ hath ſhamfully lied apon the old doctors/ which he aledgith to maintein his foliſhe enterpriſe. Oh haw many baſterds and herlotts/wold he cawſe to be made/ which were both begottē and born in lawfull matrimony? Your grace may perceine by his ſaid booke/de vera obediencia/that he did his diligence/to haue done the like with you/ with the help of Boner biſſhop of London/ doth not your grace thinke that god wilbe aduengid of this great Iniury/ (allthough ye do it not) ye I beleue that the crie of thes/ beſids the blaſphemy that he hath done to god/and Iniury to your hole Realm/ will bring

D. Martin lauyere.

hym

vvilseam langshap Biſhope of Elye.

him to A ſhamſul end / onles he diſpaire / and ſo murther him ſelf / as hys predeſſesſor thomas wol ſe late cardinal dyd / ſo ād caſt both body and ſoule in to hell. yf che cry of one pour widow dyd bring the ſkiñ of the wickid Judge ouer hys eares / how mich more / ſchall the crye of thes pour men womē and childern / which crye daily to god for Juſtice / whoſe vengeāce againſt hym / ſhall cō apō hym.

a notaple exampel for ſteuē gardener

A notable example he hath (yf any grace were in hym) of willm Lāgſhape / who was biſſhop of Elye / and lord chaunſeler of England / and hauing the hole rule ād gouernañce of the Realm in his own hand / (like as ſteuē gardener now hath) who in thoſe dais with his felous the biſſhoppes and clargie according to ther comon practiſis / ſēt the king ouer the ſee A pilgremage / whoſe name was king Richard cure de lion / to fight againſt the great turke for Jeruſalem / in the meane ſeaſon this biſſhop wounderfully oppreſſid the comons / abuſing the Kings auctorite / and aduaunſid his own pompe and vain glori / (like as ſteuen gardener doth) And Rood with a thonſand horſys cōtinualli / ſo that the noble mens ſoñes were gladd to become his ſlaues / And with the beſt barons and earles ꝛc. maried he his cuſſins / neces / and kinſwomen / (I will not ſay hys dowghters) ād for all that hys graūd father was but a pour plowman / and hys father a cowherd: And hauing ſo tirannuſlie abuſyd hys office / fearing leaſt he ſhould haue bene cauld to hys examinaciō / fled with a few of hys truſty ſeruants to douer caſtell / mynding

Plouman Couhert.

ding to hane ſtollē ouer the ſee / and coming in the night in a womans apparell / with a pece of cloth vnder his arme / and a meteyard in his hād apon / ſuſpiciō (as god wold haue it) being knowen what he was / his kercher was pullid of his head / his Balams marke / or ſhauē croune apperid on his head: And then was he draune / a long by the ſee on the ſands / with a great woundering of all the people / ſome ratid hym / ſome reuilid hym / ſome by ſpatelid hym / ſome drawing hym by the armes / ſome by the legs from place to place / hys own ſeruants not being able to help hym / at laſt they brought hym to a darke ſeller / wher they couerid hym with ſhame ynowgh / till the counſell of the Realme ſent for hym and after was brought to the towre of London / empriſonid examinid / depriuid / and baniſſhed the Realme and ſo endid his lyff. Balams marke

Here before I haue mencionid of the prologe that Edmond bonner now biſſhop of London made / being thē but archdeacon of leiceter / for to com to promotion / wherby he obtainid his biſſhoprik / made this prolog before the ſaid ſteuen gardeners bock de vera obedientia / And for bycawſe the ſame prolog is / but ſhort and pithye / I will recite it here again trāſlated in to Engliſche word for worde / as be cawſyd it to be printid in lattin at Hamburg 1536.

Edmond Bōner archdeacon of leiceter / the king of Englād his moſt excelēt Mai. embaſſadour in Denmark / to the ſincere gentill hertid and godly reder.

Byſſhope bonners preface.

vvorde for vvorde.

Bonner. B. of London Prologe.

FOR Aſmuche as ther be ſome (doubtles) euen at this preſent as it hath all waiſe bene the wonte of mens Jndgments to be uariable and diuers/which thinke the contrauerſie that is betwene the King of England and of france/ his moſt Riall maieſtie/and the biſſhop of Rome/ conſiſtith in this point/ becawſe the kings ſaid Maieſtie/ hath taken the moſt excelent/ and moſt noble Lady Añe to his wief. Wheras in uery dede notwith ſtonding/ the matter is feer other wiſe/ and nothing ſo. Wherfore to thentent all that hartely fauere the goſpel of chriſt/ (which that moſt godli and moſt vertues prince doth with all diligence endeuour/ and in eueri place aduaunce to the honoure of allmighty god/ and that hate not but loue the truthe/ (which euery where Juſtly claimith the vpperhand/ and to hate all things/ though thei ſtrugle with here neuer ſo mich in the beginning/ yet obeie and geue place at lenght as mete it is thei ſhonld) mai the more fulli vnderſtād the cheff point of the controerſie/ and becawſe thei ſchallnot be ygnorāt/ what the hole voice ād reſolute determinacion/ of the beſt and greatiſt lernid biſſhoppes/ with all the nobles and comōs of England is not onli in that cawſe of matrimoni/ but alſo in the defending the goſpells doctrine. This oracion of the biſſhop of wincheſter (a mā ex celētli lernid in all kiud of lernig) entitled DE VERA OBEDIENTIA, that is cōſerning trwe obedience/ which he made lateli in England/ ſhalbe publiſhed but as towching this biſſhops worthi praiſes

Queue Anne.

All thīgs geue place in tym e to truth

The reſolute.

Determynacyō of the beſt & greatyſt lernid biſſhoppes.

The doctryne of the coſpel

prayses / ther shalbe nothing spoken of me at this time / not only becawse they are infinyte / but becawse they ar ferr better known do all Christendome / the becomith me here to make reherſal. And as for the oracion it ſelff which as it is moſt lernid / ſo it is moſt elegant / to what purpoſe ſhold I make any words of it ſeing it praiſyth it ſelff ynowgh and ſeing good wyne nedith no tauern buſhe to vtter it. But yett in this oratiō who ſo euer thou art moſt gentill reader: thon ſhalt beſide other matters / ſe it notably and lernidly handlid / of what importance ād how inuincible the powr ād excelencie of gods truth is: which as it mai now ād the be preſſid of henemyes / ſo it cannot poſſible be oppreſſid after ſuch ſort / but it comith againe at length after baniſhment / more glorius and more welcome. Thou ſhalt ſe alſo touching obedience / that it is ſubiecte to truth / and what is to be Judgid true obedience. Beſids this of mens traditions / which for the moſtparte be moſt repugnāt agaynſt the truth of gods law. And ther by the waye / he ſpeakith of the kings ſayde highnes maryage / which by the right Judgment auctorite and pryuiledg / of the moſt and principall / vniuerſites of the world / and then with the conſent of the hole church of England / he contractid with the moſt clere / and moſt noble lady. QVENE ANNE.

The condicion ād ſtate of gods inuinſible truth.

Mens tradycyons.

The Kigs maryage vvyth quene Anne.

After that towching the Kings Maieſties title as perteining to the ſupreme head of the church of England.

Supreme head.

Laſtlie of all / of the falſe pretēſid ſupremacie of the

The. B. of Romes pretensid supremaci

the bisshop of Rome/in the realm of Englād/most Justly abrogatid: and how all other bisshoppes being felow like to hym in ther function ye and in some pointes aboue hym within ther own prouinces/were before time bound to hym by ther othe.

☞ But be thou most suerly perswadid of this good reader/that the bisshope of Rome/though ther were no cawse els/but this maryage/will easilie content hym selff/specally when ther is one mersel or other laid to hym to chawe. But when he seith so mighty a King/being a right vertues/and a great lernid prince/so syncerly and so hertelie fauour the gospell of christ/and perceiuith the yerely rauenous praye) ye so large a pray/that it comith to asmich almost as all the kings reueneus) snappid out of hys hands/and that he could no lenger exercise hys tiranie in the kings mai. realm (alas it hath bene to cruel/ād bitter all this while) nor mak laws as he hath done many/to the contumelie/ād reproch of the maiestie of god/which is euident that he hath done in time past/vnder the title of the catholike church and the autorite of peter and Paule/(when not withstonding he was a uery rauening wolff dressid in shepes clothing calling him selff seruant of seruants) to the great domage of the christen comon welth: Thear off arose the cōplaintes: Then came thes discords/thes deadly malices/and so greate trublous bustling. For yf it were not thus/no man could belene/but that this Jupiter of Olimpius (which hath falsely takē apō hym poure/with out comtrollmēt/ād to be aboue all

His Iudgment of the. B. of Rome.

Here be good fathers of the comō veal that vvill help out vvith such a reuenv, villingly ād vittingly from the realm.

☞ Bonners Iudgmēt.

Iupiter olimpius

all laws) wold haue done hys beſt that this good and godly / and right goſpelike prince / ſhold be falſely betraied to all the reſt of monerches ād prices. Nether lett it moue the / gētil reader / that the biſſhope of wincheſter / did not before now apply to this opinion / for he hym ſelff in this oraciō ſhewith the cawſe / why he did it nott. And if he had ſaid neuer a worde / yet thou knoweſt well what a witty part it is for a mā to ſuſpēd his Judgmēt / and not to be to raſhe in geuīg of iugemēt. It is ā old ſaid ſawe: Mary Magdalene profitted vs leſſe in here quike beleue that Chriſt was riſē / thā Thomas that was lōger in doubt. A mā may rightly call hym Fabius that with his aduiſid taking of leiſour / reſtorid the matter: Although I ſpeake not this as though wyncheſter had not boultid out this caſe ſecretlye with hym ſelff before hād (for he boultid it out lōg agō euē to the brañ out of doubt) but that ruñyng faier and ſoftly / he wold firſt with his painfull ſtudie / pluke the matter out of the darke / although of it ſelff it was ſounde ynowgh / but by Reaſon of ſondry opinions / it was lappid vp and made darke / and thē did he debate it wittely to and fro / and ſo at laſt after long and great deliberacion had in the matter becawſe ther is no better coūſeler thē leiſore and time / he wold reſolutlie with his lernid and conſumate Judgement confirm it.

Note vvith vvhat deliberaciō and aduicement, vvincheſter vvrot his boke de vera obediencia aga inſt the B. of Rome.

Thou ſhouldeſt gentell reader eſteme his cenſure and auctorite to be of more weighbtye credence / in aſmich as the matter was not raſhlie / and at all aduentures / but with Judgement (as thou ſeiſt)

No neu matter, to vvryte a-gainst the B. of Rom

and wyth wisdome examinid and discussid: And thys is no new exãple to be against the bisshop of Rome. seing that not only this man / but many mẽ many times yea ād right great lernid mẽ / afore now haue done the same / euẽ in writing / wherin they both paintyd him out in hys colors ād made his sleites / falshed / frawdes / and disseytfull wiles / openly known to the world. Therfore yf thou at any time here to fore / haue doutyd ether of trwe obedience / or of the Kings maiestics mariage / or title / ether elles of the bisshop of Romes false pretẽsid supremacie / as if thon haddest a good smelling nose and a sound Judgment / I think thou didest not / yet hauing read ouer thys oracion / (which yf thou fauoure the truth / and hate the tiranie of the B. of Rome / and hys deuelishe fraudulent falshed / shall dowbtles wũderfully contente the (throw down thine errour / and acknowledge the truth / now frely offrid the at length / considring with thy selff / that it is better late to do so / then neuer to repente. Fare thou hartely well most gentle reader / and not only loue this most valyant king of England ād of Fraunce / who vndowbtidly was by the prouidence of god / borne to defend the gospell / but also honoure hym and serue hym most obediẽtlie: As for this wincheſter / who was long agoe without doubt reputyde among the greatist lernide men / geue hym thy good worde with Highest commendacions.

Note

The ende of bisshop bonners prologe.

Here

HEre before I haue discribid to your grace/two of your false and dissembling bisshops/to say steuē gardener bisshop of wincheſter/ād Edmond Boner bisshop of Londō. the third is dreming Tūstall bisshop of Durram/as plainlie aperith by his booke of the sermō that he made before your noble father K. H. 8. on palm sonday. 1539. Wherin he also clerli cōfutith / the vsurpid power of the bisshops of Romes auctoryte/and here I wil make reherſal of perte of hys sermon worde for worde as he caw sid it to be printid/which be theſe.

Note thre dissem= bling bis= shops, to say vvin= cheſter lō don and durram.

WHat shall we saie of those whom god hath creatid to be subiectes/comanding them by hys worde / to obey princes and gouerners? who not only do refuse to obey gods comādment / but contrary to hys worde/wilbe aboue ther gouernours/ in refusing to obey thē / ād further more will haue ther princes prostrat apon the grūd/to whom they owe subiection / to Adore them by godly honoure vpon the earth/and to kisse ther fete/as yf they were god/wher they be but wrechyd men/ād yet they looke that ther princes should do it to them / and also al other Christen men/ owing them no subiection/should of dutie do the same. Do not thes as ye thinke folowe the pride of lucifir ther father? who make them selues fellows to god contrary to hys worde. but who I pray you be thes/that mē may know them? suerly the bisshops of Rome be those/ whom I do meane. Who do exalt ther seat aboue the sterres of god / ād do assende aboue the cludes and wilbe like to all mighty god.

Read in the leaues B. and. E. of the boke of his sermō.

Note that the bisshops of Rome be compa ryd to lu cyfire.

Read more in hys sermō in the lef. E.

And the bisshopp of Rome now of late / to sett forth his pestilēt malis the more hath alurid to his purpose a subiecte of this Realm Rainold pole / comen of a noble bloude / and therby the more arrant traitoure / to go about from prince to prince / and from cōtry to cōtry to styre thē to warr against this Realme / and to distroy the same / being his natiue countre. Whose pestilent purpose / albe it the princes that he brake it vnto / haue in mich abhominaciō / both for that the bisshope of Rome (who being a bisshop should procure peace) is a stirere of warr and because this most arrāt and vnkind traytourre / is his minister / to so deuelisshe a purpose / to distroy the countre / that he was borne in: which any heathen man wold abhore to do / but for all that with out shame he still goith one / exorting ther vnto all princes that will here him. Who do abhorr to see such vnnaturalnes in any man / as he shamlesse doth sett forwardes / whose pernicious treasons / late secretly wrought against this realm haue bene by the worke of allmigthye God / so merueluslye detectid / ād by his owne brother with out loking therfore / so disclosid / and condingne ponischmēt enswid / that hereafter god willing / they shall not take any more such Rote / to the noyance of this Realme. And wher as all nacions of gentils / by reason and by law of nature / do preferre ther countre / before ther parents / so that for ther countre / they will die against ther parents beinge traitors / this pestilent man worse then a pagant / is not asshamid to distroie yf he could his natine cons-

Arrant traytor.

Tunstals iudgmēt of Cardinal Pole.

Note that Cardinal Pole is vvors then a pagant.

cõtre. And wheras Curtius a hethen man/was content/for ſauing of the cite of Rome/wher he was borne/to leape in to a gaping earth/which by the yllu ſions of the deuell/it was anſwerid ſhould not be ſhute/but that it muſt firſt haue one. This pernicious man is contente to rune hedling in to hell/ſo that therby he may diſtroie his natyue contre of Ænglande/being in that behalff incomparison worſe then any pagant. And beſides his peſtilẽt treaſon/his vnkindnes againſt the kings Maieſtie/wo brought him vp of a child and promotid both him/and reſtorid his blonde being attaintid/to be of the peres of this realme/and gaue him mony yerly out of his coffers/to find hym honorably at ſtudie/makith his treaſon mich more deteſtable to all the world/and hym to be reputid more wild and cruell then any Tigure. But for all this thou engliſhe mã/take good corage vnto the/thou haſt god on thy ſide/who hath geuen this realme to the generacion of Ænglishmen/to euery man in his degre/after the lawes of the ſame/thou haſt A noble victorius ãd vertues king/hardy as alyõ/who will not ſuffer the to be ſo deuourid/by ſuch wild beaſtes:only take Ænangliſhe hart vnto the/and miſtruſt not god but truſt firmlie in him. And ſuerly the ruine entendid againſt the/ſhall fall in ther own neckes that intẽd it. ãd feare not though the deuell and his dyſciples be againſt the. for god thy protectore/is ſtronger then he and they/and ſhal by his grace geue hym and them a fall.

All this with mich more/be the very wordes of

Note that Cardinall pole, is more vvyld ãd cruell, then anitygure.

Alſo note tha the Realm of Englãd is geuen to the generation of ẽgliſhe mẽ, and not to ſpãnierds.

Vvhat make ye of the quẽ thẽ that receuith the popeaga in contrary to here fathers doings in his time.

the ſaid B. of Durrams ſermon / preachyd before king. h. 8. as in the ſayd booke / of hys ſermon apperith more at large / the which I wold deſire your grace alſo to Read: And I wold hope in god (after that) your grace wold well know how to beware of thes thre falſe diſſembling biſſhoppes / which haue not only preachid againſt the B. of Romes vſurpid auctorite / but alſo cawſyd the ſame to be printid for a perpetuall memory wher as now thei rune with the world to the contrarie. And as for doctor weſtone that baudie ruffian of his ſhameleſſe and abhominable liuing / it is not vnknoun. And whether he were wont to go in mumeries and maſkes / among the merchants of London / he hym ſelff cannot deny it / or at the leaſt his companions that were in his company at thoſe tymes can teſtefie. Is he mete to be A comyſſioner in matters of weight / or to be the prolocutore in the conuocacion howſe? who would thinke that our biſſhopps / wold ſuffer ſo vile a man / in ſuch a Rome / yff they had any honeſtie in them. ffor gods ſake beware of thes falſe / craſtie and diſſembling biſſhopps / leaſt the hole realme come do diſtruction. Is not this Alamentable caſe / to marke how thes falſe diſſemblynge biſſhopes in the tyme of your noble father / how erneſtlie / they both preachid and wrote againſt the vſurpid pour of the biſſhops of Rome. And alſo againſt Cardinal Pole / calling hym errant traitore and woꝛſe then a pagant / as before is reherſid / for his vnnaturallnes againſt his own countre / which god hath geuen

The byſſhoppes in King henries 8 tyme.

to the

to the generacion of Englishmē ꝛc. And yet marke here thes false traitors and dissemblers / ther vn/naturallnes towerd this noble Realme And nowe. euen as euell and wo:se thē they countid/Cardinall Pole/ for they go about with out dowbt/to bringe this hole Realme of Englād in to the hāds of strangers.

WHerfore yf your grace wold call to remembrance what a great charge it is/to be the ruler of a Realme / ye wold neuer haue folowyd so mich your wickid bisshopps / who seke not your welth / nor the welth ād quietnes of the realm but to exalt ther god the pope/which is for ther priuate p:offit. Wherfore the p:ophet Dauid saith in the 2. psalme. be ye wise therfore. oh ye Kings/and lernid ye that be Judges of the earth / least the lord being angrie with you / ye perish from the ryght waie / for be ye assurid that right sharpe Judgment and sore torment shalbe done to them that are in auctorite as the wiseman saith. Remember how your pour comōs assistid and helpid you/ when ye were in your greatist / necessite and daunger/ with out whose help ye had neuer come to the dignite / that ye now be in: oh Remember them/ and geue them not ouer / in to the hands of your bisshops and clergie / ther henemies to be deuourid and murtherid. For ther kingdom can neuer be stablisshed with out shedig of blude. I wold your grace wold be as good to them / whose blude your bisshops seke (as ye haue bene to strangers) and to

Psalm. 2. Rulers.

Sapient 2.

The comons.

baniſſhe thē your Realm/ād ſuffer thē in a ſerteine ſpace to de parte wyth bag and bagage/as ye dyd the ſtrangers/in the fyrſt yere of your Reigne. A lamentable caſe and yff they haue ther wickid purpoſe/ what ſhall folowe/ euen ther own diſtruction/ and the diſtruction of the hole Realme.

King Hē ry the. 4. 5

We haue examples manifeſtlie ynowgh/ what folowid in the tyme of your predeceſſors/ king hēry the. 4. and 5. in whoſe time fyrſt thoſe cruell actes were inuentid by the clergie/ (which now be renewid) only to the diſtruction of noble mē/ and of a great ſorte of godly and lernid men/ which in thoſe dais ſuffrid moſt cruel death/as the lord cob

Lord Cobham,

ham/ and many other knightes and gentillmen/ the thing is ſo plaine that it cannot be denied/ but what plages folowid therof? was ther not many felds fowght within this realm/wher were ſlaine allmoſt all the noble and gentill men/ beſides many thouſands of the comōs/ as our own cronicles plainli declarith? was not the clergie al the hole occaſiō of this/ firſt by puttig downe that good king Richard the ſecond and ſetting vp .R. H. the .4. vnder whom/they made that moſt vngodly acte/ ex officio/ and thē be cawſe the kīgs ād noble men/ ſhould not ſerch for the knowledg of gods verite/ ſet them in hand to clayme titles/ in Frāce and other places and then likewiſe other noble men at home/ euer to ſett them ſo a worke/ about warres

Practiſes of prelats

ād worldly matters/ (like as they ſhortly will practiſe the ſame) except god ſhorten ther time) and in the meane ſeaſon that they might as they dyd then and now in tend to do the ſame/ burn and

distroye all those that professe Crist and hys verite/ But it helpid them as litle as it helpid the scribes and parises in the time of Christ / when they had put Christ to death/they thought then that all had bene well/ād that he with hys doctrine/had bene suppressid but what folowid/the third day he rose agayne from death as a valiant conqueroure/ād sent hys holy sprite among hys power appostels/ who declarid hys wyll and gospell through out al the world/as it is manifest at thys daye/ ād after that sent Tytus and Vespacianus themproure/ who vtterlye distroied hys benemies/and scaterid them thorow the hole world wher they be both hatid and abhorrid of all nacions as it is affore said.

the Iudgment of god and his maner of vvorking.

Thys were a notable exāple and/lesson for your clergie/to make them beware how they/ persecute Christ in hys power members/ but I fear me god hath hardenid ther hartes / as he dyd the vnhappy pashure ād hys felous/ ād as he dyd the hert of king Pharoe who for all the miracles and wounders / that god wrought before him by the hands of moses and Aaron / wold not suffer the childern of Israell gods electe people/to go out of hys coūtre/but plagid them the more / but what was hys reward/was not he with all hys hoste drownyd in the rede see? Euen so what folowid all the persecuciōs and wickid laws that they made / to kepe gods verite vnder foote/ what helpid it them / did it not still the more florishe ād Increase? And did not your noble father/ in the perliament holden in the 25 yere of hys reigne / at the supplicaciō of the

An example for the clergye yf they had any grace or feare of god Iere. 38. exody. 7.8.9. 10.

comons/in the ſaid perliament/for thes cawſes ſolowing/breake the ſaid moſt wickid lawe ex officio/which the wickid clergie had obtainid in the ſaid.2.yere of K.H.the.4. That is to ſay:becawſe the ordinarie by vertue off that wickide lawe/ might as they dyd opon ther ſuggeſtion/areſt or Jmpryſon any perſone or perſons/whom they thought defamid or ſuſpecte of hereſie/and them to kepe in ther priſons/tyll they were purgid ther of/or abiurid/or comittid to the lay poure to be burnid/and yet in no parte of the ſame wickide laws be declarid any ſerteigne caſes of hereſie/ſo that the moſt experte ād beſt lernid men of the realme/ diligently lieng in waite/vpon hym ſelff/can not auoyde or eſthwe/the penaltie of the ſayd act/yf he ſhould be examind epon ſuch captius interogations/as it hath bē accuſtomid to be miniſtrid bi the ordinaris of this Realme/in caſes wher they will ſuſpecte any perſō of hereſye: And ouer this forasmich as it ſtondith not wyth the right order of Juſtice nor good equite that any perſon ſhold be conuicte or put to loſſe of hys lyff/good name or goods/onleſſe he were by dwe occaſion and witnes or by perſentment/verdite/confeſſion/or proceſſe of outlarye ꝛc. Wherfore it is not reaſonable that any ordinarie/by any ſuſpection conceiuid of hys own fātaſie/whith out dwe accuſacion or perſentment/ſhold put any ſubiecte of thys Realme in any infamy or ſlander of hereſy/to the perell of lyff/loſe of name or goods ꝛc. Thys with mich more is declarid in the ſaid ſtatude of 25.H.8. Which was

The cauſe vvhy K.H.8 brake the act ex officio

Parrell

The very vvords of the ſtatude año 25. H.8.

Slander of hereſy.

was the occasion that the said most wickid lawe of ex officio/was broken.

More ouer your said noble father perceiuid how many honest men in his tyme/were distroied and murtherid by his said clergie/as Johā hune/and many other honest men/which liuid both quietlye and honestlie among ther neibours/this is so plaine that they are not able to deny it. wherfore I most humbly besech your grace to consider thes things/for it is not ynough for your grace to geue ouer your pour and auctorite/to your wickid bisshoppes and clergie/and so thinke to charge them and to discharge your selff/nay not so: for euery one shall beare his own burthen as the holy apostle pronouncith/and as gardener saith in his booke de vera obediencia likewise/god hath sett you in auctorite/and it is you your selff that shall geue an accompt to a Judge that is aboue you/whose seat is the heauen/and the earth is his foot stole/the which by his holy worde made all thigs/and by the same worde shall distroye all Antichristes/which sekith the distruction of his kingdom/who dwellith in the light that no man can attaine/whom no man hath seen nor can see to him only be geuen all honoure and glory for ener more.

Johā hune

God vvil haue an accompte

Furthermore may it please you to knowe that the emprour and diuers other princes and magistrates/haue for the paiment of a litle monie/suffrid ād doth suffer the wickid Jwes ād also the curssid turkes/to dwell sauely in ther cōtres ād Cities/

The Iues and turks

and to kepe and hold ther faith and ceremonies as they liſte/ with out any troble or veracion for the ſame/ and yett the ſame turkes and Jwes/ do diſpiſe and abhore vs Chriſtians/ a lake for pyte/ that ther ſhalbe more mercie and pyte ſhewid to/ Jwes and turkes/ thē to vs pour Chriſtians/ which do beleue to be ſauid only/ by the death/ and paſſion of our ſaueyour Jeſus Chriſt both god and man: Js not this alſo a lamentable caſe/ that pour Engliſh men cannot be ſuffrid to liue quietlye and in ſauetye with out danger of ther lyues in ther own contres/ but muſt be forcide to trauell/ and ſeke from contre to contre/ wher they may ſerue god quietly with a good conſcience: oh that your grace wold permite the firſt booke of comon prayer made in Engliſhe in the time of your vertues brother K. E. vj. to be vſid to as many as wold: vnto the which booke/ all the hole clergie of the Realme did ſubſcribe/ and affirmid it to be good and catholike doctrine/ yea they that now do perſwade your grace to the contrarie: And as for the Engliſhe proceſſion/ what good and godly prayers be therin/ and how it was vſid to the great compfort and edifieng/ of as many as came to the church/ to here it/ all men can reporte/ but that cannot your biſſhoppes and clergie now abyde/ becawſe it ſhamith and condempnith all ther latyn ſeruice/ which is expreſſly againſt gods worde/ for ſ. Paule in the 14. chapter of the firſt epiſtle to the Corinthiance/ wold haue all thinges done to edifienge/ and wold haue .v. wordes ſpoken in the cōgregacion/ in a langnage

Againſt all chriſtian charite, and Reaſon.

vvhy the biſſhoppes and clergie, cā not abide the ſeruice booke in engliſhe.

that

that they vnderstād/ rather thē. r.M. words that they vnderstode note: for saith he/how shall the vn lernid say Amen/to thy blessing or thāks geuing/ whē he wotith not what thou sayest / he cañot tell whether thou doest blesse or course / ād comaūdith plainly saiēg: they that speak i a lāguag vnknown/ lett thē hold ther peace in thecōgregaciō: read the said chapter/ād you shall perceyne the matter more plainly / wherby you or any Chrystiā harte may be ffidlid with godly zeale againſt such Antichristiās/ which do so directlie / against the holy apposstles plaine commandment. S. Paulus doctrine. 1. Cor. 14.

Now to make an ende of this my supplicacion/ I haue read a godly example of the conuercion of s. Paule / who being brought vp ffrom his youth at the feete of Gamaliell/being a pharise/of a zeale that he hade to mainteine the phareiseycall doctrine of the pharises became also a persecutor with the pharisies for a space/which pharises / had wholie coruptid the law of god geuen by Moses. And as they had aduaunsid ther own tradicions/deuisid by ther rabins / which both Christ and hys apposstles / comonly rebukid tawght and preachid ther against/and therfore they slawndrid hym and hys apostles and neuer leftpersecuting of thē / till they had murtherid them: Euen so our trwe preachers in thes days/which haue preachid against the abuse both of prayeng / fasting / and also of allmose dedes (like as Christ hym selff dyd) our bisshopes persecute to the death/falsly belieng them/saieng/ that they preachid against prayer/fasting/and allmose deades &c. when they dyd preach / but only Antichrisstians. Actes. 9.

against the supersticious abuse/ as ther maister Christ did/ which preachid against the abuse ther off/ but the seruant is not aboue hys maister and lorde/ for yf they haue callid the lord of the howse/ belsebub/ how mich more shall they call hys howsold seruants. Also like as the scrybes ād pharises/ falsely belyed and slaunderid our saue your Christ/ euē so do our bisshoppes and clergie/ belye and slaunder our trwe preachers and prophetes of gods holy worde/ when they preach not against the sacraments and ceremonis/ but against ydolatrie countid a sacramēt and the abuse of the ceremonies: ffor to wryte of the abuse of the sacraments and cemonies a greate booke wold scarsely suffice/ and therfor I will turne againe to my matter of the cōuercion of s. Paule/ who (as I haue said/ of a zeale that he had to the doctrine of the pharises/ persecutid Christes poure members/ and cawsid many to be bound and cast in to pryson. But becawse he did it ygnorantly/ he obtainid mercy as he hym selff confessed/ not being worthy to be callid an apostell becawse he persecutid the congregacion of Jesus Christ ꝛc. Euen so I think that your grace doth this ygnorātlie/ that ye haue done/ and being therto perswadid by your false dissembling bisshopes and clergie: Whom now that your grace hath warning/ what they are: beware from hence forth that ye folowe ther counsel no more in persecuting Christes poure mēbres/ which haue bene the trwe prearchers of his holy and blessid worde/ but do ye as s. Paul dyd when he was callid/ And submitt

Phiilip. 3.
Act. 9.
Galla. 1.
1. Timo 1.
1. Cor. 15.

the quene.

your

your ſelff/vnder the mighty hand of god/and turne to the lord our god who is able ād wyll receyue you to grace and mercye as he dyd. S. Paul/ of ye repent ād do as he dyd/wherby you ſhall ſaue your ſelff and the whole Ralme frō Ruyne and vtter diſtrucciō. But yf you wyll not ſubmitt your ſelff vnder the mighty hād of god/ād turn to the lord our god vnfaindlie/ and folowe no more/ the wyckid couſell of your bloudy biſſhoppes ād clergie/in perſecuting Chriſtes pour members/and wyll not receyue and knowledge the time of your viſytacion. Then be ye aſſuryd/ that lyki as it happenyd to the Jwes/ for perſecuting chriſte and hys pour members/ ſo ſhall it happen to you and to the whole Realme/ as in the beginnyng of this ſupplicacion is declaryd at lavge. The which J pray god defend yff it be hys holy wyll and plaſure/whom J beſech to open the eyes of your hart/ that ye may receiue hys worde/ and vnfallyble veryte/which may ſaue your ſoule in the great day of the lord/whom J beſech to graunt you grace thus to do/ for his deare ſone Jeſus Chriſtes ſake amen. vvarned.

AND now wyll J ſpeake to you noble men/gentillmen and comons of England/ that haue ſo of the abbey and chauntrey lands in your hands thinke you to enioie them to you and to your heires now that ye haue receiuid the biſſhope of Rome againe ꝛc. Ye ar farr deceiuid/do ye not knowe that the deuell is a crafty ſerpent/and loke wher he getteth hys head/ ther will he ſhortly haue in alſo Thauthor to the Noble mēand gētillmen.

his hole body: but ye will saie that the bisshop of Rome by his legate cardinall Pole hath dispensid with you for thē/and that it is so concludid by acte of parliament. Well/I say ye deceiue your selues. do you not know/that in the first perliament of the quene/when/xx. of the comon house/were sent to here grace/and dyd declare vnto here/the great enormites/that wold folowe to the Reame/yf that she maried with any stranger/desiring here re therfore to marie within the realme. But that wold not our bisshopes suffer/for they knew yf the quene maried wythin the realme/they should not so sone/haue brought in the B. of Rome againe/nor yet haue bene sure of ther wyckid and deuelyshe enterprise. But they knew/yf the quene maried wyth the prince of spaine/that he wolde not trouble hym selff any thyng wyth ther affaires/hauing no more wytt then wold serue for hym selff/but they casting how to come to haue the hole antorytorie of the Realm in ther own hāds/(lyke as they now haue) myght stablishe ther wyckyd kingdom/wythout any lett or interrupcion.

Requeste made in the first parliamēt to the quene.

The next perliament/the articles were debatyd apon/ād by the helpe of the bisshoppes were concludid/vnder whych articles thes were agreid apon/that is/that the prince of spaine shold not promote admitt nor aduaunce any stranger to any office or benifice/with in this Realm/but only the quenes naturall subiectes. And that he should meintein all the old and ancient customs and priuileges of this Realm. And shall not enterprise to

Articles cōcluded and agreed vpon.

do

do any thyng against them. Also yf the quene died wythout yssue by hym/that he should not chalēge any ryght in to the sayd kingdom / but should permite the sucsession therof/without any empedimēt/ to the next ryghtfull heyres/to whom it shall apperteine/by the right laws of this Realme. As in the said statude plainly apperith. But haue ye not seen that they haue gone about sens that time/ to make hym king/not in name only / but in dead. Therfore what think you wyll that ther pretensyd conclusion in ther articles helpe / thynk you that our byssshoppes and clergy/wilbe content / that he shall haue only the name of the thing and not rather to haue the thyng it selff? and thinke you that although they cannot bryng it to passe at thys parlyment/ that they wyll lett the mater so passe. Nay nay/ye shall perceiue that they wyll neuer rest nor be in quyet/tyll they haue brought it to passe. Do ye not know that our byssshopps and clergye must gratefie hym by whom they may as they thinke/safely enioye again ther god the pope/ wyth all ther spitefull ecclesiasticall Jurisdicciōs. As in helping hym to haue placide / and machyd in offices some of hys spanierds/wyth men of our own Englishe nacyon/And that not in the worst romes nether/ but euen no lesse then in the romes of lord chamberlaine and wyth the mayster of the horse/ and wyth the knyght marschall / ꝛc. And this is the beginning to shewe ther good wyll to hym/ against our natiue coūtre. you may therfore easely gesse / what wyll folowe hereafter/yf it lye in ther poure. And

The byssshopes endevovr.

Lord chāberlayne. Mayster of the horse, etc.

here is a spedie tryall / of ther wholy and faithfull obseruing of ther promisses in therticles / so lately and solemlye concludid in the other perliament / as is aboue mencion yd. Do not you also know that the byssh oppes went about the other perliament / to sett vp the byssh op of Rome ād how that it was denied at that tyme / becawse the state of the Realm fearyd that then / whiche shall come now apon them / that is the losses of ther abbey and chauntry lands / ꝛc. Were they therfore contentid and at rest: Nay they were neuer in quiet / tyll they had by one way or other / deuisyd to bring hym in. Aud therfore cawsyd such burgesys of the perliament to be chosen / as wold not resyst ther purposse / wherby they brought ther purpose craftely to passe.

Ther practises.

And do you think that now they haue all that they wold haue? Nay / nay. But now that they haue gotten in hys head / (that is the wyckyd vsurpid title of supreme head) they wyll not sease tyll they haue gotten in hys hole body. Thinke you that he wyll not haue againe hys vsurpid peter pens / pencyons / censes / procuracions / frutes for prouicyons / expedicions of bulles for archbisshopriches and byssh oppriches for delegacions ād restriptes in cawses of cōtenciō / wyth many other such lyke things / to robe this noble realme of ther treasure and Ryches.

Peter pēs, and expedycyons for bulles, delegacions, etc.

And King Henry the. 8. perceiuid the same / ād therfore in the 25. yere of hys reigne / by acte of parliament forbade them / becawse they were intollerable / being as Bonner byssh op of London saith in hys

hys prolog before winchesters booke DE VERA OBEDIENTIA the rauenus pray / ye so large a pray that it cam to asmych allmost as the kings renenwes / snappid out of hys hands / &c. Also think you / that they will suffer the articles / and prouisions to stōd / which now he / and the Cardinall in hys name / hath grauntid to. Not so / but the next perliament some of them shalbe broken / according to a constitucion of thers made in the counsell of constance / and practisid / namelye / that no faith nor promisse owght to be kept with heretiks. And therfore wyll he dyssemble and make pretensid promises by lytle / and lytle / tyll he haue estabblisshede hys hole Auctorite againe. And then beware ye lords / gentillmen and comons that haue any sprituall or ecclesiasticall possessions / or abbey londs in your hands / yff ye will not willingly restore them againe / he will find the meanes thoro we his clergie / that ye shalbe accusid of hereste / and so lose both londs goods and liff to. Can you not take warning therof by a rime put out by one of ther sorte / and was in printe but calyd in againe lest you should to plainly see the snare before your neckes were in / one verse in enery staffe of that rime is / caueat emptor / take hede I saye. Ye haue they not allredy gotten that auctorite / by renwing the wilkid acte ex officio / that they may call any man before them / apon suspectiō and kepe him / xl. dais in ther presons / allthough no man haue accusid him / and examine him preuelie / in his or ther howses or places / And so cōdempne him / to losse both

Note b. bonners prologe.

Constitucyons at the counsel of constance.

Abey lands.

Ex officio

goods lands and liff to/excepte he recant/and yett after that/they piking a quarell to him againe/he ſhall not be able to eſcape ther hands/but muſt be burnid yf they will/they tary but apon tyme to put all this geare in vre/ād practyſe/according to ther accuſtomid manner.

They tarye but a tyme.

Is not thys a lamentable caſe/that by the ſpace of xx yeres both King Hery the viij. And alſo King Edward the vj. haue made godly laws and ſtatuds for the ſuppreſſion of the tyrrannye of the biſſhop of Rome/which haue bene obſeruid and kept/ād all Judges ād officers/with all biſſhops and the hole clegie/haue taken a corporall othe that they with the vttermoſt of ther cornning/witt and pour/ſhall help to ſuppreſſe the wickid auctorite/and vſurpid pour of the biſſhop of Rome/as in the acte of parliament made in the 28 yere of .K. H.8. Apperyth at large: to be ſo ſodenly and deueliſſhly ouerth:own: yf the ſayd King Henry the viij had known that hys doble facid and ſhamles biſſhopes and clergy wold haue done as they now haue done in thys caſſe/thinke you/that he wold not haue made a great mainy of them lept hedles to bede/or els they ſhould haue worne a tipett at tibourne. And dyd not all the biſſhoppes and clerge/preach aginſt the ſayd vſurpid pour by the ſpace of xx yeres and more and haue ſo wyth gods worde ād naturall reaſons/beaten it in to all mēs heads/that it will not be poſſyble to make thē beleue the contrarie. And muſt they now immediatly cawſe men (yf they wyll not chaunge wyth euery wind of falſe doctrine/and beleue the ſaid vſurpid

Corporal othe takē

Biſſhops and clergie preache xx yerres.

pour of the. B. of Rome and to be cōdempnid for heretikes? Is not thys also a lamentable case. Read the acte made in the. 28. yere of K. H. 8. wher the othe is made/ that the bisshopps and clergie made to the king/ and hys successors/ aud tell me yf they be not all periuryd. Parauenture they wyll saye/ that vnlawfull othes ar to be broken/ then wold I knowe of youe/ why the vnlawfnll vous/ (which is not so greate charge as a solemne othe) that the popishe prestes haue made/ owght not to be broken? but pour men/ that marye in the feare of god must be sham fuliye ponisshed/ for braking of an vnlawfull voue/ which gods lawe doth beare them in/ and alowith them.

Their ioden mutabilitie, and cruel-tie novv.

Their periurie.

And ye bisshoppes and clergie/ being periurid ād forswore/ by gods lawe haue done well? Is this your vngodly Iugment ye cursid workers of all iniquite/ for the establissing of your wickid kingdom? And as for the othe against the. B. of Rome theythem selues countid it good and lawfull/ xx. yere ād now in lesse then xx monithes thinkeit vnlawfull what must we pronounce/ Iudgyng you by your frutes as our saueoyur cōmadith/ sūerlie you papistes/ declare what dissembling shiftes/ and counterfaitid consciences ye haue/ And a great sorte of you papistes do doubt how longe this your vsurpid auctorite will contiwe/ And therfore care not by what wickid waies ye worke/ so you mayvphold your kingdome/ And be ye assurid as sure as god is god/ and a righwise Iuge/ that all your abhominatiōs and practises/ shall come to

Matth. 7. Ther frutes.

the prophet Dauith in the 14. psalm. doth playnlye dyscryb you and paint you out at large.

nawght. And all men shall manifestly perceiue your lewdnes. And then looke what mesure ye haue mett / the same shalbe mesurid to you againe / gods worde cannot faile / heauen and earth shall perisshe / but hys worde shall abyde for euer. And therfore repent / repēt betymes / and worke not wickidnes euen with gredines / contrary to gods verite and your own conscience. Ye prouoke gods wrath / were he not so mercifull and pacient / that he should consume you / with fyre and brimstone from heauen / as he did Sodoma and Gomora.

Gods vvrath prouokid.

they vvill rather deny god hym selff then lose ther promocyons

How many be ther of you / dissembling Papistes / whiche (rather then ye wold lose your promocions) wold / not deny / and say / god were not god: I do know some of the bisshops my selff that haue said that yf they were in Turkie among the Turks / wold do as they doe / rather thē to be in troble therfore, herbye ye may perceine what constancie our clergie be of. This heresie doth Origene condempne in the secte of the helchesaites / reade the 6. booke 28. chapter / of Eusebius / and ther shall ye fynd it plainlie.

Helchesaites.

Thāthor vnto all treu harted Englishemen.

Note

More ouer / I cannot hold from you my natiue contremen what I haue herde in other contres / with what policys and feches / the bisshopps and clergie of this realm / vse for the stablisshment of ther Kingdom / which yf it come to passe wylbe the vtter decaie / subuercio / and distruction / of this noble Realme of England: They intend by one crafte or other / that the prince of Spaine shalbe crownid King of England / as is a foresaid / and

to

to haue this noble realme of England, to hym and to hys heires/and so contrary tō the statutis made in the ott[illegible] perlyamēts/dysinheryte all the reight full heyres of the Realme. And after he hath gottē that quyetlye/then they will not leaue to prycke hym forward/and to cawse this noble Realm of England/to be brought in to bondage and slauerye/lyke as the emproure hath done Naples/Myland/and hys nether contres of Flanders/Holland/Seland/Brabant/Fryseland/and Lytzelburg/ꝛc.

Fyrst I wylbegine wyth Naples/in which wythin the space of lesse then xxx. yere/he hath cawsyd to be deposyd/Murtheryd/and banisshed awaie/more then fourstore āð twelff of the nobles of that cōtre/to saye of Dukes/Marqueses/Earles/lords and Barōs/wher of the least of them were barōs. Besydes knyghtes and gentyllmen: And hath placyd in ther romes/proude spanyerds/lyke as our byssshoppes wold haue hym do the lyke/in this our noble Realme and fre countre/besyds that themproure/hath Raysyd such vnreasonable/excyses āð tolles both of corne/wyne/salte/āð frutes/ꝛc. so that the nobles āð comos of Naples be brought in to very beggery and slauerye. The lyke hath he done wythin the duchye of Myland/wythin thes fewe yeres/besyds that euery man/rych and poure/must pay for euery chymny/that they haue/in ther houses/a french crown of gold. And of the vnreasonable/excyses/or poulyng tols/that is taken in themprours nether countres/as Holand/

Naples, hovv hit hathe bene, and is ordred.

The Duchie of Myland

The Nether countries,

Braband/Sealand and Flanders/ꝛc. I nede not to name them/becawse they be so nere our countres/all they that resorte thether cā tell/that the pourest hādy craftes mē/must pay to thēprour for excyse for euery barrell of bere that they drynke/more then the bere cost them at the fyrst penye/besyds the vnreasonable tole/or excyse/that they must paye/both of corne/wyne/fleshe/fyshe/salt/butter/chese/mylke. And of all maner of grayne and vytalls/besyds the toll of all maner of frutes/as Aples peares/Nuts/ꝛc. ād yerbes for potage/so that no man can make a messe of potage/but he must fyrst geue/I cannot tell sertenly/how many tolls/wherby the comon people/ar brought to very great myssery ād vyle slauerye/so that they daylye make ther cōplaynt/to such Englyshmen/as trauayle by them/in what beggery and myssery they be in/ And wyll vs to beware/that we be not brought in to the lyke myssery/beggery ād slauerye/the which I pray god defend (and that is the very accasyon/ why so many of them go out of ther own countre for to dwell in our fre contre of England.

Devices, of the vicked bisshoppes, for the nobylyte.

For our wickid bisshoppes haue affirmyd and sayd/that our nobles and comons ar to full of welth/wherfore they must be brought lowe/or els they will neuer be obedient/to them and ther procedings. And as for the nobilite/they intend to dispach them awaye/ether by condempning them for heresye/ by piking one quarell or another to them/or to send them in to strang contres to excersys them in feates of warres/and to geue thē possessions

sessions and fees / in some of the prynces contres / as at / Naples / Myland or ther about / and so setle them ther / that they shall neuer come home agayne. And in the meane season / to settle in ther places some proude spanierds / or els some of ther bastard sonnes / or such new vpskypte gentillmen / as Rochester / Martine / or such other / that can flatter thē / whom they may haue allwaise / to be ther ministers / wherly they may worke all ther mischeff. For they be to holye / they will seke nomās death / when in dead it is only ther whole dewyse / By ther shamlesse flatterers. And beware you noble men / that be as yett of the counsell / they do but flatter you / allthough they beare a faier face towerd you / and pretend you great Frendshipe / suerlye it is but for a tyme as here after shall appere / onlesse god of hys mercifull goodnes disperse them shortly / in the ymaginacions of ther own hartes. The which I besech hym to do / for hys deare sone Jesus Christs sake Amen. Say not now but that ye be warnid.

M. Rochester. D. martyn.

The cloked cruelties of the popishe clergie.

Noble mē vvarned.

More ouer I cannot hold from you my natiue contremen what I haue herd of credible persons / of themprours answere that he made to certeyne embassadors / for mony / that was lent hym. Fyrst he declarid / what great charges he had bene at / wyth those his warres / against the french King. And also what great charges / he had bene at / for the bringing of hys sone in to England. And how that he had layd out then for hys sone xij. hundrid thonsand french crounes / wher of he had receyuyd

Reporte of the emproveris answver to settein embassadovres.

No ſmale deale of monie, giftes and revvardes.

but thre hundrid thonſand agayn of hym/ but he hopid in ſhorte time to receiue the reſte/ for ſaid he/ it coſt no ſmall dealc of mony / the gyftes and rewards/ that was geuen/ to the great men gentillmen and to ther wyffes. I nede not mich to declare the cawſe/ that mouid hym/ namlie/ for to haue therfauoure and good will/ that he might the better/ obtaine hys purpoſe. And for that cawſe/ hath thengliſhe merchants / payd alredye for the quene xl. thouſand pounds in Flāders. And ſhortly muſt pay a hundrid thouſand poūdes more/ which was layd out for the bringing in of our new King/ beſydes that which as yet remainyth vnpayd / which pour England muſt be fayne to pay.

To be lamētidthat no noble man in England covvld ſerue the quene.

A lamentable caſe / that neuer a noble man in England wold ſerue for the quenes Maieſtie/ but that Englād muſt be fayne to beſtowe all ther treaſure and ryches / to bring in a ſtrāger to raine ouer them / who with the biſſhoppes aduiſe and helpe will bring this noble realme in to beggery and vyle ſlauerie: And yet for all this/ when he hath gotē that he hath ſought (that is) the realme in to hys hands/ then it will appere/ that he will ſett aſmich by here/ as men ſett by ther old ſhowes: Is not the quene and all Engliſhmen bound to curſe ſuch a wickid gardener / for bringing in to this realm/ ſuch weeds / as will not only ouer grow / and diſtroye/ the noble and good corne / of this noble realme / but weede out the welth/ ye vtterby rote out the hole ſtate theroff in euery degre. This is a plage aboue all plages / which is com vpon vs / for

Garde ner vhat vveeds he plan tyth in Englaud

our

our vnthankfullnes / according as our trwe pro-
phets and preachers / declarid to vs. Yf we wold
not amend our lyues / and knowledge the tyme of
our visitacion.

vve vvea
re vvar
ned beſo
re.

Is not this also a most miserable and lamenta-
ble case that such a wickid bisshoppe as steuen gar
dener is / must rule all the nobilite / and the hole re-
alme. And who dare speake against hym: hath not
that most wickid bisshop being chanselere / corrup-
tid a great sorte of the nobilite / and of hys vpskipte
gentillmen / whom with hys great and sumptues
house kepinge he fedith daylye at hys table / geuing
some and promysyng other rewards / to be hys
spyes abrode / to here what is sayd and done / that
therby he maye vse / and abuse hys autorite as heli
stith. How he corruptith Judgmēt i matters that
com before hym / many that haue felt it / and smar-
tid for it can reporte / by making some begin ther
swtes / new againe / wherin they had well gone for-
ward: And by sodenly displacing some / which be-
fore / were lawfully possessid. Doth he not comon
ly when any matters com before hym in Judgmēt
dispossesse many / that haue bene rightfully posses-
sid / and sett the matter / of a new to begynn agai-
ne / both in other mens causes of percyalite / and
most notable in that which was hys own case: for
he wold haue all men beleue / that he was wroug-
fully deposid from hys bisshopryche / when in very
dead / yff the matter might be egallye and indiffe-
rently herde it wold be found that for hys cōtēpte /
and dissobedience he was rightfullie deposid. But

Gardener
L. chavn
celore.

Coruptig
nobilite
and vp
skipte
gentilmē

corupting
iudgemēte

His perci
alitie

In his ov
ne caſe ſpe
cialye.

indead I cõfesse/ that he had wroug at that tyme/ that he had not had a typett of tybourne for hys re warde/ according to hys desertes. And then had ther bene many noble men and gentillmen/ sauyd a lyue/ which for hys cawse rose/ perceiuing such things to be at hand/ which be now come to passe. Besydes that the realme/ had bene at this present in welth and quietnes.

Steuẽ gardener, the cavse of risynge.

An exortacyon to the lords and comons of the Perliament house.

To the hyer and louer house of the parlyament.

THe occasion partly of this my writing/ is to Admonisse all those. that here after shalbe chosen of the Perlyament house/ that they according to ther dwtyes/ will haue respect vnto this ther naturall and fre contre of England/ which of all other cõtres ĩ Christẽdome/ hath bene the most freyst: and now without gods great mercye and help/ is lyke to be brought in to the most miserable/ vyle seruitude and bondage by a straunge people/ whom all Christendõ both hatith and abhorryth: Wherfore when ye shall com in to the Perlyament house/ and ther shall perceyue any laws or statuds propounid or to be made/ geuing any title or auctorite/ ether to the prince of Spayne to haue any Jurisdicciõ in this realme/ more thẽ he allredy hath. Or any more to the bisshops of Romes vsurpid auctorite/ wherby the fredom/ and libertie/ of our noble contre/ shalbe in any parte/ ether hindrid or taken awaye. That ye with the vttermost of your poure/

Perlia mẽt house

poure/ will resist it / being assurid as is afore said/ that wher as thy can gett in ther head / or any parte therof / ther they will haue in shortly after/ ther hole bodie/ for all ther working is by crafte ād subteltye / As you may perceiue by ther working in geuing to the prince of Spayne (vnder the name of king) as mich auctorite/ as yf he were king of Englād in dead. As ye may see / both by the quoynid mony going abrode currant/ and also by proclamaciōs lately cō out/ not only with hys name Jointly before the quene/ but as very souereigne lord/ willing charging / and comanding/ as the very king/ and lord of the Realm in dead. And now you may see more clere then the sone/ ther vnspeakable falsh ode/ and dissembling crueltye in getting that/ they haue had alredye graunid for the bisshope of Rome. Therfore as J haue said/ beware/ lest now you haue lett hys head in/ that ye do not condissend/ to lett him thrust in hys hole bodie after/ to the dysho noure and blasphemy of allmyghtye god/ the shame/ infamye/ slauerye and perpetuall bōdage/ and captyuyte of this noble realme of Englād our natyue counte fare ye well/ 26. January 1555.

Vvhat our clergie Vuorkith Vuith the name of king.

1555 Sens the Vritinge of the former Innocent lambes.

Sens the making here of/ it is com to my knowledge that thou accursyd of god steuen gardener chaunseler/ wyth thy dyssembling bucherly brether ne hast condempnyd and murtheryd / those godly mynysters and preachers. of hys holy worde/ who lyke innosent lambes/ haue offryd a pleasant and acceptable sacryfyce/ to our heuenly father. And haue rune a ryght course/ and haue obtaynyd an in-

corruptible croune of glorye. But thou most cursyd of god / thynkest thou / that thou shalt escape gods vengeance. Hast thou not read in the scrypture / in the bocke of hester / of thy fellow proude hamon / how he dysdaynyd gods holy people / and sought to haue dystroyed them all / becawse that merdocheus gods seruant / wold not bowe to hym being a proud panym / and gods open henemye / wherfore he cawsyd a hygh payer of gallous to be made / to haue hangyd hym theron. But yet god who scatteryth the proude in the ymagynacyon of ther hartes / whose doyngs ar in comprehensyble / shewyd hys allmigbty poure and brought hys wō derfull workes so to passe / that the same wyckyd ād proud hamon / was hangyd on the same gallous / that he had prouydyd to haue hāgyd merdocheus on / and all hys x. sonnes / companyons and frends were all dystroyd / and gods people / were delyueryd out of hys tyrannye. This example myght make the feare and tremble / yf ther were any sparke of grace in the. But for asmych as thou art / past grace / I wyll comytt the to gods Judgment / who as a mercyfull father / and most ryghteous Judge. when he hath vsyd the as a rod / to correcte vs / for our vnthankfullnes / wyll cast the hys scourge and rode / in to euerlastyng fyre / for asmych as I do know we / that this greuonse persecusyō / that thou now vsyst / agaynst gods saynts and mynysters: thou deust it agaynst thyne own conscyens / as thy former doings declare yf thou euer hadest any maner of conscyence / ad therfore thou synnyst agaynst the holy

proude hammon

Hester. 7.

The Rod cast in to the fyre

holy goste/and for such no man owght to praye.

But I wold know of the/ād of thy cursyd bludy brethernc/ by what law haue ye coudempnyd those innosent lambes/ as M. Hoper Byssho-pe of Worceter/ D. Taylore of hadle/mayster Ro-gers Mayster sanders/ꝛc. Ye ar not able to proue that euer they preachyd/ or teachyd any doctryne sens the quene cam to here auctoryte/wherby they were or augh to be condempnid to death/the most that the lawe gaue you autoryte/ was for in pryssonment/ and yet the same should be for such/as should speake or do/ any thinge after the xx day of december 1553/ and all those men were apprehēdid before the same day/ and had and did continwe in presone more thē xv monithes/which is longer thē the law permittid to do/ and now to burne them without any Just law or occasiō: ye will saye that ye haue done it now by/ ex officio/ but by what lawe kept ye thē so long in presone tyll that tyme: By the same wickyd pour ād deuise/ wyth out any lawe/ye myght condempne halff the comoners of the Realme/ And then nede ye not to leuy any subssydye/to helpe the King wyth/to paye hys dettes/ that he owyth to hys father/ nor yet to help to mān-tayne hys father in hys warres agaynst the french King. But he should haue the most parte of the goods ād landes of the hole Realme/which thing ye do intend to bryng to passe so sone as ye can/for feare of vprour now that ye haue gotten your bloudy ex officio. But to make an end/Read how King Achab/wyth hys wyckyd quene Jesabel sought to

M. Hoper. D. Taylor. M. rogers. M. Sanders.

Hovv, ād bie vvhat authoritie put to deathe.

haue the vyneyard of Naboth / And becawse he wold not condyssend to sell them hys patrymony / they found the meanes / to murther / and dystroyed the sayd Naboth: And what folowyd of it / was not the King accordyng to gods word slayne for it / and the doggs lyckyd hys bloude in the same place / wher the sayd Naboth was murtheryd. Marke thende of all those / that thyrst to come / to ther purposes by bloude. Doth not blōd requyre vengeāce / wyth bloude agayne / we had lamentable examples ynough latelye in our tyme wythin England the more pyte. And what plages besyde wyll folowe we / god only knowyth / whō I besech for hys mercyes sake to spare / and be fauorable to hys pour church of England / And remembet not our offencys (oh lord) nor the offencys of our forefathers / ne ther take thou vengeance of our synnys / spare vs good lord / spare thy people / whom thou hast redemyd wlth thy most precyus bloud / ād be not angry wyth vs for euer. But I pray the open the quenes hart / that she may perceyue / the wyckyd deuyses and tyranye of here shamlesse and crewell byssshopes and clergye / and that she may vse so her proce dings / that gods most holy name may be prayssyd / and hys kyngdom encreasyd / and that pour England may shortly be delyueryd agayne / from the tyrannye of the byssshope of Rome / and all hys detestable enormytes / and that we may wyth one harte and mouth / glorysye God the father of our lord Jesus Chryst / to whome be geuen all honoure and glory for euermore amen.

3 kings 21. Naboth.

blovvde. asketh blovvde.

The prayer of the author.

And

An exortacyon to the christyan readers.

DEarlye belouyd in the lord Jesus Chryste: for asmych as thes greuous plages / ar now most Justlye com a pone vs and our contre for our synnes and vnthanckfulnes / as is aforesayd: for the auoydyng wher of / I can geue no better counsell / but as Mardocheus dyd the Jwes / when they were in the lyke extremyte and myserye / and lyke to be vtterlye dystroyd / by ther wyckyd henemy the proude Haman. (that is) Fyrst that ye wyll wyth me / knowledge and confesse / our synnes and vnthanckfullnes to our heuenly father. And then to humble our selues wyth fastyng / and prayer cõtynwally to hym / and to desyre hym for hys deare sone Jesus Chrystes sake / that he wyll delyuer this noble realm of England / from the tyrrany of our wyckyd byssHoppes / which seke the dystructyõ ther off / and of Chrystes pour floke / ther assemblyd in hys name. We haue a notable example in the. x. chapter of the booke of Judges / of the chylderne of Jsraell gods chosen people / who being vnthankfull for gate god that had so many tymes wonderfully delyueryde them out of bondage / and comytryd ydolatry by worshyppyng of straung gods. Wherfore god was wroth wyth them / and delyueryd thẽ in to the hãds of the hethen ther enemyes which pyllyd / and oppressyd them (lyke as the strãgers wyll do vs shortlye / onles god help be tymes)

Praye.

Iudg. 10. A notable exãple.

O Englād knowledge thyne offence, like vvyse.

then thy cryed to the lord sayeng/we haue synnyd/ for we haue forsakē the lord our god/and haue seruyd balym/&c. And the lord sayd vnto them/dyd not the Egypcyans/the Amorytes/ and the Physlystynes/&c. opresse you/and ye cryed vnto me/and I delyueryd you out of ther hands/and for all that ye haue forsakē me/ād seruyd strāg gods/wherfore I wyll help you no more/go ād crye vnto the gods which ye haue chosen/ and lett thē saue you in the tyme of your trybulacyon. And they confessyd/and sayd vnto the lord/we haue synnyd/do thou wyth vs what so euer pleasyth the/delyuer vs only thys tyme. And they put awaye ther strangs gods/frō them/ād seruyd the lord. And the lord had pytte on ther mysery/and delyueryd them out of ther enemyes hands/&c. Therfore lett vs wyth depe syth yng ernestly consyder how greuonsly we haue prouokyd gods Just yre and vengeance agaynst vs/for so redelye receyuyng the wyckyd masse and yeldyng ther vnto/ wyth other lyke abhomynacyons. And lett vs turne to the lorde our god vnfaynyd lye/wyth trwe repentance. And he wyll not refuse vs/but wyll hear vs/ and deale wyth vs/as he dyd wyth hys people of old/yf we cast awaye/ our own inuencyons and adhomynacions of ydolatrus worshyppyng hym as they dyd.. And be thou assuryd gentyll reader/that god our heuenly father/is mercyfull/pacyent/ and long suffryng/ And wyll help vs/dowbt thou not therof at hys tyme appoyntyd/for he hath no pleasure in our dystruction/

A notable example for ēg land.

Iere. 18. leuy. 26. Math. 11. Exodi. 3. 14. Iud 2. 3. 6.

structyō/but as a louyng father/after a storm/sen- Toby.8
dyth fayer wether/after mournyng and heuynes/
he sendyth great Joye/and gladnes/wherfo-
re hys holy name be prayſyd for
euermore/Amen.

Praye Praye Praye.

To the lyuynge only: be geuen all
honoure and glorye.

Anno M.D.L.

2 JY 58